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It is a great pleasure for me to see that The Young East, which was first published in 1925 under the editorship of Gicho Sakurai and Junjiro Takakusu, both prominent scholars, as a unique English language journal, will now be available for the first time in bound volumes. The Young East was an embodyment of the eagerness of young Buddhists in Japan and abroad to make it truely possible for the East and the West to understand each other's deep religious minds. I hope these volumes will be widely read by students, historians and sociologists working on Buddhism and Japanese culture, as well as the general reader, in order to share the religious passion of our great predecessors.

Hajime Nakamura
Director

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The Young East

JUNE 1928 Vol. IV. No. 1.

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TIT-BITS IN THE BUDDHIST WORLD

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THE YOUNG EAST

(A Monthly Review of Buddhist Life and Thought)

FOUNDED BY GICHO SAKURAI

VOLUME IV — NUMBER 1

JUNE 8, 1928

THE BUDDHIST FUTURE IN CHINA

The most important event in recent Chinese history is not the barbarous and suicidal strifes among the notorious Chinese warlords, but the intellectual renaissance. The changes which during a decade or so have been taking place in the thought-life of China will make a deeper and far more permanent impression than any other event that has happened in Chinese history for a thousand years. The currents of intellectual, religious, political, social, and industrial upheavals are of such dynamic strength and titanic proportions that it would not be an exaggeration to say they mark a new era in the country's history. The stilled waters of Chinese life are stirred to their very depths by forces operating within and without, and a great wave of modernism is sweeping over the land from one end to the other. Revolutionary theories of social and sexual relationships, doctrines of nationalism, of Marxian socialism, of modern science, and of communistic utopias have produced a ferment which is gradually affecting all classes of society and is bursting the old bottles. The old antiquated ideas, hoary traditions, and prejudices which have stood intact for centuries are perishing in the twinkling of an eye before the irresistible advance of new ideas. The Chinese intellectual revolution, which in character, aims, ideals, and aspirations resembles the eighteenth century European intellectual movement, all affects directly and indirectly nine hundred millions of people and portends a radical transformation of Eastern society as a whole. There have been past crises in history, but none comparable with the drama which is now being enacted in China, upon the outcome of which depend the future destinies not only of Japan and India but of the modern world at large.

One of the greatest convulsions in present-day China is undoubtedly a religious one. The Chinese crusade against religion in general and Christianity in particular has attracted and is attracting a world-wide attention

and is the subject of numerous books, magazine articles, pamphlets, and popular discussions. The Chinese students, especially those who are educated abroad, are violently opposed to religion and advocate its abolition. The Chinese intellectual movement led by students is emphatically an anti-religious movement and is boldly committed to the destruction of all dogmatic and religious beliefs. It subjects every sort of tradition—religious, social, political, and ethical to the merciless logic of modern science and demands that every accepted standard or idea must render an account of itself and present a sound rational argument for its continuance. It recognizes no tabus, no inhibitions. Reason and utility are its sole criteria of truth and the final tribunal of justice without appeal. It rejects what does not meet the requirements of its empirical methods of inquiry and does not stand the test of the strict canons of modern criticism. It has found the pretensions of religion diametrically at variance with the findings of modern knowledge and has pronounced them as outworn superstitions, a survival of a primitive state of society and an anachronism in this age of enlightenment and progress. Two of its great leaders, Chancellor Tsai, and Dr. Hu Shih, the most influential men in the New China, are avowed atheists. The former is a devoted follower of Comte and would replace religion by science blended with aesthetics. The latter is a man of brilliant intellectual attainments and of passionate patriotism. The Chinese intellectuals say, "We are living today in the house of science. In that house there can be no altar to superstition. Religion is simply another name for superstition. It is the drug of the people and a stumbling block in the path of progress. Therefore we can have no religion at all and cannot permit it to flourish."

The anti-religious movement of young China has a great meaning for Buddhism and sounds a clarion call to its votaries to adjust it to new circumstances and situation. It has, of course, nothing to fear from the modern destructive criticism and from the attacks of the leaders of the Chinese Hsin Chao. It is a religion without God or gods, personal immortality of the soul, any infallible or revealed book, dogmas, theological subtleties, and without any ex cathedra of morals. It is a system of positive philosophy and natural ethics, and is absolutely devoid of those primordial elements which form the edifice of a recognized religion. Buddhism above all is a cosmocentric religion.. It does not conceive the universe, like modern science, as the scene of human drama, but the great drama itself outside of which there is no action, no life, no being. Whatever pertains to theology and speculation is rigidly excluded from the sphere of Buddhistic thought, and intellectual conviction is made the corner-stone of religion. Buddhism in its primitive and pure form is even more antagonistic to the spiritual interpretation of the universe and more destructive of traditional religion than

the positivism of Comte, absolutism of Hegel, naturalism of Feuerbach, materialism of Marx, and radicalism of the Chinese Hsin Chao. Agnostic and atheistic philosophers of all countries and climes have found in Buddhism a source of consolation and their potential ally to fight the revealed religion. Nietzsche admired it for its positive atheism, and the Religion of Humanity of Comte is Buddhism pure and simple adapted to modern civilization. In more senses than one, the Chinese campaign against religion is a great blessing to Buddhism, and no Buddhist should adopt a hostile attitude towards it. When once the forces of intellect are set in motion no power human or divine can ever hope to arrest their progress and to check their onward course. While the Chinese intellectual movement will smash supernatural religion to the ground it will purify Buddhism of its accretions and rank superstitions which are a blot on its fair name and a hindrance to its spread among certain classes of people in western countries.

The rise of Chinese nationalism is of even more importance to the future of religion in China than the intellectual movement. The development of the spirit of patriotism among the Chinese people is one of the most remarkable phenomena in contemporary world history and is fraught with serious consequences for the future relations between the East and the West. Hitherto the Celestials have absurdly loved their family, clan, and ancestors at the expense of their country, and have occupied themselves with memorizing useless and unintelligible formulas. But now a tide of nationalism is sweeping over the country from one end to the other and is becoming the most popular cult. No longer the young Chinese racks his brain over antiquated classical texts and wastes his mental energies in qualifying himself to answer such silly questions as "how the moonlight sleeps on the lake" but studies such useful subjects as modern science, political science, economics, modern history, and geography, and learns the doctrines of Dr. Sun, the French and Russian Revolutions, the diplomatic policies of modern governments, and the intricate problems of world politics. Sun has been set up as a god, and his book "The Three Principles for the People" has been consecrated the Bible of Chinese nationalism. His teachings are compulsory in the schools in the Kuomintang territory not excepting mission schools. Those who do not accept them at their face value are branded as traitors to the country and are subject to the loss of property and even of life. The Nationalist Government has closed mission schools, has turned out Christian missionaries, and has put an end to their notorious religious propaganda. All this is a happy sign of the awakening of national self-consciousness among the Chinese people.

The schools maintained and controlled by Christian missionary bodies are the hotbed of religious superstitions, of unhistorical, unscientic, and unpatriotic education, and the tools of western imperialism and cultural domination. No self-respecting

nation should ever tolerate the education of its children by foreign-controlled religious institutions and allow them to poison the minds of the young with absurd theological dogmas, myths, legends, and foolish beliefs. All the great civilized nations of the world, like the United States, England, France, Germany, and Japan, maintain a secular system of education and jealously exclude religious teaching from state schools, colleges, and universities. Russia and Turkey have abolished religious schools altogether and have completely secularized their political, social, and ethical institutions. China, thanks to her far-sighted leaders, is following the example of other nations of the world and trying to work out an educational system for the country based on the secular model. India must follow in the footsteps of her great neighbour and put an end to all communal institutions whether Hindu, Christian, Mohammedan, Sikh, or Jain, which are doing an enormous mischief in perpetuating class distinctions, racial animosities, and sectional jealousies, and are poisoning the minds of the younger generation of Indians with their religious barbarities, their foolish mythologies, unscientific postulates, and unpatriotic education. All these religious schools are assisted by the astute foreign bureaucracy with liberal grants-in-aid to hinder the development of a common Indian nationality and to prevent the welding of Indian populations, races, castes, and creeds into one composite whole.

What is the attitude of Buddhism towards Chinese nationalism? Is it opposed to Chinese nationalistic aspirations or is it a great force in consecrating the cult of patriotism? The religion of the Prince-Philosopher is not opposed to true and genuine patriotism. Chinese Buddhism has produced great patriots who have foregone material comforts, leisure, time, family relations, and have given up lives for the sake of their country. Tan Sze-tong, one of the greatest regenerators and lovers of modern China, was a Buddhist. He was executed by the order of the savage Empress Dowager for his advocacy of reforms in the government of the country and for his connection with revolutionary reformers. Both in prison and on the execution ground he maintained perfect calmness and was most cheerful, as if he were going to his reward. He established educational institutions in his native province, Hunan, founded a military academy, urged the importance of opening mines and building the Canton-Hankow railway, and established a steamship service on the local rivers. Chang Pin-lin, another Buddhist patriot, played an important part in the awakening of his country and is reputed the leader of Chinese philosophical revolutionists. He edited the People, the principal organ of the revolutionary party, and wrote numerous editorials and books denouncing corruptions and malpractices in the Chinese government. Chi-chao, Wong Chi, and many others were sincere Buddhist patriots of modern China and have sacrificed their lives for the cause of their country.

Buddhism is on the threshold of tremendous changes, and its future is bright with hope and confidence. A new era has begun for it, not only in Asia and China, but also in Europe and America. In China the Buddhist movement is led by the monk Tai Hsu, a man of great learning, intense enthusiasm, and of deep modern vision. In all other Buddhist countries there are signs of awakening among the followers of the Buddha which promise well for the future. In the West it is execising an increasingly powerful influence and at present is the most serious rival of Christianity. The Russian Soviet Government is planning to establish a college for the study of Buddhism and to popularize it among the Russians. The religion of the Tatagatha and the primitive Indo-Aryan culture as represented by Lords Kapila and Brihaspati are well qualified to commend themselves to the nation of Herzen, Turgenieff, and Lenin and eminently suited to Russian genius and character. All this will tend to draw India and the Buddhist world and Russia together in a spirit of mutual brotherhood and cultural relations. A new chapter has opened in the history of Buddhism, and it is destined to be a great power in molding the life and institutions and shaping the destinies of the human race.

DALJIT SINGH SADHARIA.

RIGHT ACTION

Firm in our purpose we have set
Our feet in Wisdom's Way,
Nor shall the transient things of earth
Our resolution sway.

We spurn the lure of fame or gold,
The lust for things of sense,
And find in purity and peace
Our ample recompense.

Unselfish love to all that live
Our lives shall manifest,
In thought, in word, in action show
Its inspiration blest.

Though steep and toilsome be the path,
We shall but strive the more
Nirvana's holy realm to gain
And peace forevermore.

A. R. ZORN.

THE OVER-SOUL

But trailing clouds of glory do we come
From God, who is our home.

William Wordsworth.

No nation worthy of a place in the spiritual sun but has had some prophets, poets, and philosophers of the first rank who have seen beyond the transiency of earthly life something that endureth forever. Their apprehension of this mysterious essence of things has been embodied in diverse forms. The prophets of old gave vent to it in their rhapsodies; the poets, both ancient and modern, in their lyrics and dramas; and the philosophers in their cosmic theories and ethical codes. Some have spoken of it openly, but many others, though actuated by no less keen sense of this eternal reality, have contented themselves with treating only of worldly things. Much injustice would therefore be done to certain poets and moralists if we belittled them as mundane and shallow merely because they dealt with those human affairs in which neither the sublime nor the heroic is supposed to have a place.

For it is not the theme a poet deals with, but the emotions he expresses in so doing, that determine the true value of his poetry. Nor is it the kind of life for which an ethical philosopher prescribes his rules of conduct, but the spirit which dictates those principles, that decides his real worth. A novelist may describe the uneventful life of a squire, and yet be able to impart to his reader feelings loftier than those contained in a claptrap story of a sea-fight. Even in a humble cottage life may be lived worthily. A Confucianist genuinely interested in uplifting the standard of ethical conduct in his rural district is in truth more worthy of the name of a reformer than an irresponsible communist waxing grandiloquent on his wild scheme of social reconstruction. In one of his works Dōgen, founder of the Sōtō sect of Japanese Buddhism, says that the priest in charge of the kitchen should find his holy way in his culinary duties. Another monk of the Zen or Dhyana school, also celebrated for his enlightenment and virtue, one day received a visit from a young man who desired to enroll himself as his pupil. The youth had of course expected him to talk of the highest truths, or to give him one of the esoteric questions of his coterie to ponder upon; and what was not his disappointment when the sage asked him. "What is the price of rice per bale in your province?"

Man in the bosom of Nature never talked of "eternal verities," but he felt them more keenly perhaps than many a modern philosopher. A good housewife who with her gentle mother-in-law kneels before an image of Amida is much more at home

with the Infinite Spirit than a professional preacher who intoxicates his congregation with his stereotyped effusions on the Buddha of Eternal Life and Measureless Light. It is not to be gainsaid, however, that some walks of life are better suited than others to enable a man to live nearer the heart of things. The feverish characteristic of a great modern city is certainly less conducive to spiritual contemplation than the healthy quietude of rural society. The sordid transactions of business in a commercial centre are more likely than the meditative life of a Dhyana master to wean men away from the higher things. But every man cannot afford to live in the country, or pursue a calling where mundane negotiations play a minimum part. Each in his destined walk of life must make the most of his lot and, by striving to be a model to his fellows in the same field, try as best he can to keep to the happy mean. Even the busiest of business men assure us that, if only they would, they could find time for self-reflection. Others on the contrary have too much leisure to spare a tithe of it for serene contemplation! What is really needed is not merely the readjustment of modern social conditions so as to remove as far as possible those causes which tend to distract us away from higher thoughts, but also an attempt to direct the minds of educated people to those thoughts as more truly vital to their well-being than conventional falsehoods, artful bargainings, "high politics, high finance, and other high temporalities."

The first disciple of Confucius, Yen Yuan (顏淵), was content to live in a slum. Where most people would have embittered themselves, Yen Yuan was able to enjoy himself with just enough food and drink to ward off starvation. And Confucius called him a wise man. For as Mencius has said, a superior man may have sorrows that last all through his life, but no little worries which change from day to day. It is true that most people can observe the principles of gentlemanly conduct only when they are sufficiently fed and clothed; but on the other hand there are men and women who are too amply supplied with the necessaries and luxuries of life to let their minds dwell at times on the higher things of the spirit. "The ancient sages left Heaven to determine their span of life, and awaited their ends calmly, meanwhile devoting themselves to moral self-elevation," instead of seeking the Elixir of Life like the First Emperor of Ch'in or trying "rejuvenation" treatment like our modern billionaires. The Chinese of old were taught to trust all to Heaven after they had done their level best as men. This teaching embodies exactly the same spirit of faith as the Western maxim, "Let a man do his best; the fruit thereof is the care of Another than he."

For it is not what a man has achieved in his brief life upon earth, but what he *has been*, that will really count when he shall "stand presently at God's great Judgement Seat." A physical action, modified always as it is by changing circum-

stances, is after all but an imperfect expression of a man's inner thoughts. Murder, theft, adultery, falsehood and other crimes are more often committed by the mind than by the flesh. Who in fact, can claim utter innocence of them in the realm of the soul? It was their sharp sense of this secret guilt of man that made Hōnen, Shinran and others of their school brave enough to brand themselves as incorrigible sinners in the eyes of eternal justice. Many people make such confessions to their own consciences, but dare not follow the example of those noble and outspoken priests—except, indeed, for the purpose of imposing upon their gullible fellows by their mockery of humility or moral courage. But nothing is more important for one desirous of initiation into the Shinshū fold than this recognition, open or secret, of his own immense burden of sin, and an admission of his incapacity for complete atonement without help from above: since it is this, and this alone, that can finally crush his self-conceit and drive him to seek refuge in the breast of Amida the Infinite, the All-Merciful and Omniscient.

"As far as I am concerned," writes Shinran, "I have no other way than to accept and trust the assurance of my good teacher, that by thinking of Amida night and day I shall be saved by his grace. Faith in Amida may indeed be rewarded by birth in the Land of Purity, or it may bring damnation upon us. That question is altogether beyond me. Even if I have been beguiled by St. Hōnen, and should after death be consigned to infernal flames for believing in Amida, I should have no just cause for regret, seeing that a man could complain of deception in such circumstances only if he were one of those who could have attained Buddhahood by works, but who was condemned to eternal torture for trusting Amida. A man who is entirely incapable of any method of self-elevation, has no right to look forward to any other place than Hell for his future abode. If Amida verily made his prayers and vows for the redemption of mankind, then Sakyamuni's sermons thereon cannot but be true. If Sakyamuni's sermons were true, then Shantao (善導) cannot have spoken untruths in his interpretations of the sutras. If so, how can St. Hōnen, who follows him, have deceived me? If he has told me nothing but the truth, then surely Shinran cannot well be accused of specious utterances. This is in brief my confession of faith, and now I leave to your choice whether you will accept or reject our creed of unquestioning reliance upon the mercy of Amida."

Who, being human, can call himself immaculate? On the other hand, one may lead an army against an invading host, annihilate the enemy, and calmly assert, "I have not by my victory offended against the first of the Buddhist Inhibitions." For his motive has not been murder, but the protection of his fatherland from an insatiable conqueror. Yen Yuan can be no more accused of indifference to the welfare of his fellow-men than Mencius, simply because the former, con-

tent with self-improvement, seems rarely to have stirred far out of his hovel to propagate the principles of Confucianism, while the latter went from principality to principality in his anxiety to convert their rulers. Mencius himself explains this by saying that Yen Yuan had his master Confucius living, and Confucius was of course even better qualified than his first disciple to preach his own principles. Mencius knew himself to be inferior to either of those sages, but there was no other Confucianist then alive who could undertake the task of inculcating in the princes the doctrines of self-improvement and benevolent government. Had Yen Yuan lived in Mencius's age, he would have done what the latter attempted, and perhaps done it better.

There are many other instances of ancient Chinese sages who acted differently according to circumstances, but who were all actuated by the same principles of mercy and justice. Those men did not take into account the immediate advantages and disadvantages accruing from a certain line of action, but were only eager to follow "the way" and do what was right in each case. Many of them were anxious to awaken the minds of the warring lords to the folly of internecine strife and the necessity of benign rule, but even so they would refuse to see certain princes who neglected due courtesy in inviting them. "I have never heard of a man who corrected others by modifying their own opinions," says Mencius; "Much less do I know of those who have reformed society by humiliating themselves." Po-I (伯夷) would not help an unworthy prince with his wisdom and experience even in the capacity of an inferior official. I-Yin (伊尹) served the tyrant Chieh (桀) as often as he served Tang (湯), and that in obedience to the latter's wish to reform the despot by giving him a good adviser. Liu-Hsia-Hui (柳下惠) would not shun a depraved lord, nor decline an inferior official position. "The three men acted differently, but followed the same principle of infinite compassion."

Now by this "infinite compassion" (仁) is meant that absence of selfish desire and obedience to the behests of Heaven which constitute the primary doctrine of Confucian philosophy. It is to my mind closely allied in essence to that spirit of mercy and wisdom which Amida embodies in Buddhism, or to that universal love for which Christianity stands. There is no element of egoism in the higher principles of any of these systems of religion and philosophy, and all are alike in recognizing a higher unseen power for infinite good. The moral precepts formulated in these systems are not myopically utilitarian, for they issue ultimately from the spiritual *primum mobile*. Otherwise, why did Confucius take so keen an interest in the "Philosophy of Changes?" That system of Chinese cosmology has been subjected to baffling interpretations in the last two thousand five hundred years, but when all has been said and done, there remains little doubt

that it is based upon the principles of *Yin* and *Yang*, the negative and positive sides of *T'ien*, the Sovereign Spirit. "Heaven fosters all things by *Yin* and *Yang*, and the five elements of fire, water, wood, metal, and earth," writes Chu Hsi (朱熹). "Heaven is silent, yet sincere; it knows no partiality, for its ways are ever just," says the "Book of Good Manners and Customs" (禮記); "it keeps aloof from action, yet under its influence all things grow and ripen." Similar ideas are expressed in the "Confucian Analects" (論語) and many other books. So Kung Chi (孔伋), the grandson of Confucius, at the beginning of his "Doctrine of the Mean" declares that nature is but another name for the will of Heaven, that the royal road of virtuous life lies in following this divine nature, and that education in the best sense is the act of paving this royal road.

Mencius was Kung Chi's worthy successor, and naturally took the same position, holding human nature to be originally and essentially good. "A superior man is one who has kept inviolate the purity and guilelessness of his infancy," he writes. This theory is in contrast to that of Kung-tu-tzu (公都子), Kao-tzu (告子), and others who held that human nature is in itself neither good nor bad, but is shaped by environment. It is still more directly opposed to the position of Hsun-tzu (荀子), who argued that original human nature is bad, and can only be improved by corrective training. Still others took up the position that some are born good, while others are wicked by nature. In the face of these various theories and hypotheses Mencius maintained that every man is born good. According to him, man's sentiments are the primary workings of his nature, and they are always for good. Nor is his wickedness in later years the product of his "talents," but is rather due to his desire for things caused by his perception of them. Every man has within himself sentiments of pity, shame, deference or reverence, and the feeling for right and wrong. Pity is but the beginning of love in the higher sense; shame is the beginning of a sense of duty and loyalty, and deference that of true courtesy; while the feeling for "oughtness" is the germ of wisdom. These lofty things are not imposed upon man from without, but are inherent in his whole being, in spite of the fact that he is often unconscious of them. So it has been said, "Seek, and you will find them; neglect them, and you will lose them." Cultivate those virtues, and there will be no end to their growth. "Compassion is only human nature, duty and loyalty constitute but the normal path of life.....The highest secret of learning is to endeavour to make our minds return to this inborn nature and this normal path, from which they have strayed so far."

In these days, when students of heredity are daily recording cases of "born criminals," and sociologists are piling up as many examples of environmental influence, the position so bravely defended by Mencius may not

sound so completely unassailable as it appeared, say, a hundred years ago in Japan. But the spirit in which he maintained his theory was in perfect accord with that of any other philosopher who has attained communion or reunion with the Universal Soul. Mencius told one of his disciples, Kung-sun-chou (公孫丑), that he cultivated a spirit of the sublime (浩然之氣), which if well nursed could fill the heavens and earth. Now what is this "Wild Spirit" but that fusion with the sustaining eternal truth (Dharma) of the universe which is sought by all Buddhists?

"Consider, friend, how water flows, and how the moon waxes and wanes," writes Su Shih (蘇軾), "things that go on forever like water never really vanish; things that wax and wane, as the moon, in the end neither increase nor decrease. Viewed from the standpoint of transient things, the very heavens and earth cannot remain the same even for an instant. Considered from the viewpoint of things that know no change, we and the things around us will never have an end of existence."

Su Shih was a scholar of the Sung Dynasty, and was probably influenced in his thoughts by the Dhyana and other schools of Mahâyana Buddhism, for that positive school of Buddhistic philosophy had reached its apogee in India and had extended its sphere of influence into the Middle Kingdom when China was under the Tang Dynasty. But the thought here expressed by Su Shih was nothing very novel to his countrymen. Indeed, Buddhism itself seems to have been not a little affected by the metaphysics of Taoism and other systems that had existed in China for centuries before the introduction of the Indian religion.

Now without such solid foundations of spiritual strength as the several Chinese philosophers above quoted have revealed in their utterances, those who follow fearfully the Confucian rules of ethical life are comparable only to the slavish subjects of a law-ridden kingdom. That is why so many latter-day Confucianists have been ridiculed as little better than imbecile moralists. The same lack of a steady spiritual background has exposed many a Buddhist and many a Christian to a charge no less serious. All forms of religion and ethical philosophy tend to become stereotyped by time, lose their virility as moral and social forces, and then barely retain their fossilized edifices as colossal relics of the past. To protect them from such decay and degradation, or when that has abready begun, to breathe a new life into them by reinterpretation or by the restoration of their pristine vigour, is the duty of those who, in each generation, are blessed with enough time and energy to devote to such efforts.

M. G. MORI.

A PSYCHOLOGICAL ASPECT OF RELIGION

THE losses to church membership, especially of the Protestant communions of Christianity, is something of a problem. All the churches suffering losses are expected to unite in preventive measures, according to recent reports. One of the causes of the losses is reported to be the deadening character of the materialistic movement of the age, unaware perhaps that there is much materialism in Christianity itself. At any rate we can well ask, what is the future of religion?

To explain the reason for my writing, I should like to explain that I am a Westerner, recently "converted to Buddhism." Until about a year ago I was a Christian and have devoted much time to the study of several churches, orthodox and unorthodox.

I know very little, indeed, of Buddhism, but hold that my opinion is of some value. My reasons for discarding what is known as Christianity may explain why there are so many empty pews. It may, furthermore, serve as a warning to the followers of the Buddha.

Several years ago I read the following words: "Professions and audible prayers are like charity in one respect,—they cover the multitude of sins." The words at first sounded irreligious, but gradually the truth dawned, and today I realize there is a danger in prayer. We may, while in the midst of error, console ourselves with the thought we have prayed. We may become involuntary hypocrites and hypocricy is fatal to any religion. The most we can say is that audible prayer is impressive.

Ignorance is our worst enemy. Ignorance of their own God and prayer is too much; progress, modern science, etc., shakes off shackles. Christians desert the priests and ministers.

The Christian idea of God contains some truth, but it is imperfectly expressed. That there is a law, or a power, or a source of light no one can successfully deny. But to say He is corporeal—a changing personality—is wrong. We can, however, readily understand how the Christian "God" arose.

Man is essentially an image maker; it is his human prerogative. Thus while man is carrying out his ritual, practicing his rites of expulsion and impulsion, he is also thinking or imagining; some sort of image, some mental picture, rises in his mind. Thus man creates God—the old testament version is reversed.

God is not a person, nor is He contained in space. God is unchanging, unbegotten, eternal, incorporeal, and not in space. He does not rejoice, as the deluded Christian seems to imagine, for that which rejoices also grieves; nor is He angered, for to be angered is a passion; nor is He appeased by gifts, if He were He would be conquered by pleasure. From a Christian point of view would it not even be impious to suppose that the Divine is affected for good or ill by human things?

We may assume, then, the

worship is paid for our own needs—for God is without needs. For by our prayer, we do not change the "Father," but by what we do, and by our turning towards the good, we heal our own ills. Nowhere is a God or gods concerned in the matter, unless we define this God as something within us.

I have clearly shown in preceding paragraphs that the West, bound by materialism, needs a spiritual awakening. The Christian God and prayer must go, but what can we offer to replace them?

Buddhism shows the way. The instructions of the Blessed One are rational and complete. There is no need for misunderstanding. We learn that the Buddha analyzed the world, and by so doing discovered the law of causation. He made it the foundation of his entire doctrine. Is it not our duty, then, to lay aside all unnecessary ceremony, and attempt to understand ourselves and the world about us? The Buddha once said: "Impeded by ignorance, beings wander and suffer a long time." Man needs a system of ethics, of course, but intellectual perfection is just as necessary.

"Know thyself," the words of Socrates, and how similar to those of the Buddha, as he ended one of his discourses: "The mind set round with intelligence is freed from the great evils of sensuality, selfishness, delusion and ignorance."

Psychology has taken on something of the aspect of science, but it presents many problems difficult to explain. I cannot set forth a complete analysis of them, as it would require volumes to do so. It is enough to say we are interested in ourselves and others. After all psychology is nothing more or less than a study of ourselves.

Studies of human nature has appeared in the writing of philosophers for many centuries and these studies have sometimes been given the name of "Psychology." Many of them are illuminating but largely speculative. Such psychology cannot be said to be scientific. In fact scientific psychology only had its origin within the last century.

I shall attempt in the remainder of my article to give an outline, a guide, whereby we can scientifically "work out our own salvation."

Personal experience convinces us that in each of us, when awake and asleep, some kind of consciousness is always going on. There is a stream, a succession of states or waves, or fields of knowledge, of feeling, of desire, of deliberation, etc., that continually pass and repass. The origin of this stream still forms an essential problem of psychology—of science. It is, however, the existence of this stream that is the primal fact, and it constitutes our inner life.

Let us think for a few minutes about this stream, our "real self." We can readily imagine that these fields of consciousness are always complex. They contain sensations of our bodies and of the objects around us, memories of past experiences and thoughts of distant things, feelings of satisfaction and dissatisfaction, desires and aversions, and other emotional conditions.

In most of our fields of consciousness, there is a core of sensation that is very pronounced. For example, one while thinking and feeling is getting sensations of other faces and objects, and through the ears, sensations of sound and voices. These sensations are the centre or focus, the thoughts and feelings, the margin of our actually present conscious field.

I shall not attempt to make a more complete analysis, as it would only make things appear more exact and scientific. It is not necessary to say how these fields of consciousness resolve themselves into little psychic particles or atoms of "mind stuff," out of which other mental states are built up.

It is only essential that we know that the field of consciousness, as we have seen, is our inner life and has functions that are obvious: it leads to knowledge, and it leads to action.

"As a man thinketh so is he," contains much truth. There is an unavoidable tendency to become literally the embodiment of that quality upon which one most constantly thinks. Let, therefore, the object of your thoughts be pure. Keep your affection on things above and not below, so that every time you revert to it in thought you will be lifted up; let it be pure and unmixed with any selfish element.

Mere petitionary prayer is powerless—a body without a "soul." Praying for anything when unfitted to receive is useless. He who would secure any worldly advantage must be willing to work for it, and he would be foolish, indeed, who, waiting with folded hands, expected it to come to him for the mere asking.

It is not prayer, as the Christians (so-called) term it, that we need. It is meditation that gives us the insight that leads to peace and frees us from sin and sorrow.

However, meditation must be distinguished from idle reverie. There is nothing dreamy or unpractical about it. It is a process of searching and uncompromising thought, which allows nothing to remain but the simple and naked truth. It is constructive and not destructive.

Select some portion of the day in which to meditate, and keep that period sacred to yourself. Considering all natural conditions, I believe the best time is the very early morning when the very spirit of repose seems to be upon every thing. I might add that absolute quiet is desirable if not necessary.

Shake off lethargy,—make this period of meditation a law and observe the law faithfully. It will eradicate the whole gamut of so-called material inharmony, whether of sickness, of pain, of sorrow, of sensuality or sin. It means a higher and better life—the dawn of spiritual consciousness.

W. E. McGuffin.

LAST DAYS OF NIKOLAEVSK

Story of a Woman of Adamantine Faith

THE following story of unshakable faith of a young Japanese woman in the boundless mercy of the Buddha recently appeared in a Buddhist journal. The writer is Mr. Y. Matsugi and the episodes he deals with occurred when Japanese residents in Nikolaevsk, more than 400 in number, were put to death by the Partisans of the Red Army on May 24, 1920. The heroine of the story was one of the victims of the Russian atrocity. Her Japanese name is unknown, and it is now impossible to find it out. She was only known by her Russian name of Ofskaya. All the Japanese residents had been put in prison and were destined to meet with a cruel death sooner or later. Naturally there was much lamentation and curse among them. Even a Russian pastor, who was among the unfortunate prisoners, could hardly maintain his belief in his God. But the young woman, the wife of a laundryman, was always cheerful and hopeful. Even the impending death seemed to have no power to damp her courage. She was always seen smiling and from morn till night did her best to comfort her fellow prisoners. The Russian pastor above referred to, who was also killed by the partisans later, had seen her many times in the prison, and was so deeply moved by her heroism that he gave a detailed story of her to his friend Andreif. The latter wrote a long letter to Mr. Yusaku Shimanaka, a well-known socialist leader, about this wonderful Japanese woman. The following is a translation of the letter of Mr. Andreif, the greater part of which consist of the words told of her by the unfortunate Russian pastor called Michaelov.

"On the night of February 13, I was caught by the Red troops, and thrown into the Nicolaevsk Prison. When the door of the jail was closing behind me, I saw, by the dim light of a lantern in the jailor's hand, two other prisoners shivering in a corner of the cell, they having had their overcoats robbed of by the Red troops. The bitingly cold weather of February was too much for them; but what tortured them much more than the cold weather was the shadow of impending death. They jumped up as I entered the cell, doubtlessly thinking that I was the messenger of Death. But the next moment, they understood what I was, and raised their eyes towards me, as if pitying me for my fate. Presently they commenced to talk to me in a subdued tone. Thay told me that all the prisoners in the Nicolaevsk prison were doomed to cruel death, and that the Red troops were only keeping them alive until they had enough number to dispose of *en masse*. Their voice sounded in the darkness of the jail like the hiss of ghosts going through the torture of the hell. Though unable to see their

faces clearly, I could understand from the refined way of their talking that they were of the middle class. They told me many shocking stories. They said that two women had been forced to work in the cold weather the day before with no clothes on except a piece of cloth around their loins. For some time, those poor women worked in cleaning the floor of the jail and other dirty places. But the blood in the slender veins of the poor women soon ceased to run because of the freezingly low temperature, and they fell on the floor groaning with pains. 'Ha! This serves you right, you who have lived in comfort on the sweat of labourers' sneered the jailors and men of the Red Army. Some of them pulled the poor women about by their hair. But, they were already dying. 'Ha, ha, ha!' roared the Bolshevists, and they threw the dying women on the snow covered street, and left them to die there. The poor prisoners also told me that the preceding evening, they were shocked by yells and cries coming from a cell on the opposite side of the corridor. Plainly some prisoners were desperately fighting the jailors or Bolshevists for their lives. A few minutes later all was quiet, except low groans of the dying victims which lasted until the morning. 'In short,' said one of my fellow prisoners, 'they are killing a few of us every day in the most cruel manner imaginable. And there is no escaping from it.' The time wore on, and before dawn all of us were almost benumbed with cold. Neither hands nor feet would move to our will.

"'I see that you are a priest of the Greek Church, aren't you?' said one of them, 'Would you, oh, please, pray God for help to us? Oh! what is my little child is doing now? He was a little out of humour, when I saw him last just before I was arrested. And my wife? I fear she was killed by the cruel Bolshevists. Oh! where are my child and wife?'

"These sorrowful words of my fellow prisoners nearly made me an atheist. I almost forgot to pray to God. I only thought of suicide. I am ashamed of myself to have to confess that my faith in the love of God was shaken at its foundation.

"Some days passed since I was put to jail. I found myself restless, being constantly tortured by the shadow of impending death. Perhaps you can understand me in my position in those dark days. Death in its most cruel form was the only thing I had before my eye. How could I remember and respect the words of God? In an unspeakable agony over my doomed fate, I plucked at my hair over and over again. But God has not forsaken me. When about a month passed since I had been thrown into the jail, I saw a great woman among a number of Japanese prisoners.

"She was the wife of a laundryman from Kyushu. Towards the dawn of March 11, a number of Japanese women were thrown into the jail. The following evening another group of Japanese soldiers with a few Japanese women were put to jail. The Japanese woman, whom I regard with profound respect, was among them.

"I had been kept in jail already for over one month, and knew nothing about what had been taking place outside since my arrest on February 12. But I saw that the Japanese troops were beaten by the Red troops, because I saw many prisoners of Japanese soldiers. I imagined the many cruelties being carried on in the city at the hand of the merciless Red troops.

"It was many days after March 12, that I had a chance to talk with the Japanese woman I speak of. It was perhaps at the beginning of April that I obtained a chance to talk with her for the first time.

"At that time, I was taking charge of the funeral services of the soldiers of the Red Army in compliance with the request of the Red Army authorities. I did not like to pray for peace of the Red troops, who were, in fact, the enemy of all the Russians except those believing in Bolshevism. Moreover, I was doing miscellaneous jobs for the officials of the prison. This was for me a special favour. For, it meant that my world of action was enlarged from the narrow cell to the grounds within the walls of the prison. Several days after I was given this privilege, I became acquainted with almost every one of the unfortunate prisoners. They were alike in despair. Some of them sat silent with their chins resting deeply on their bosoms, some were uttering cursing words on the Bolshevist soldiers, while others lay motionless on their cold wooden beds groaning under the pain of their wounds. The sight of the cell for women was more heartrending. One of the Japanese women was weeping, her face covered with sleeves of her night dress. A Russian woman sat silent an a stand with downcast eyes. A Japanese woman was milking her infant on her breast, while wiping tears off her eyes, apparently sorrowing over the sad and cruel fate awaiting her innocent baby. The sight of those poor prisoners was unbearable for me, and I shed tears for them forgetting that I was myself a prisoner. But, to my surprise, I saw one of the Japanese women, who appeared to be cheerful. A shadow of smile always hang about her lips. I saw her encouraging her fellow prisoners with kind words. She would talk to the Russian women in broken Russian, doubtless with a view to cheering her up. She would caress the crying baby in place of its mother, while giving kind words to the mother.

"I was deeply impressed with the strange attitude of the Japanese woman. Though I was a prisoner myself, I had by far larger freedom than any of my fellow prisoners. I was a priest, as I am now, and should be thankful for God for the freedom thus given me unexpectedly. But I had not a bit of cheerful spirit, and could not help lamenting over my sad fate. It was entirely out of my mind that I should give some cheerful words to alleviate the misery of my fellow prisoners. But the poor Japanese woman, who was in an infinitely more miserable condition than I, was acting as if she were at her own home. Even the cruel death, which was

waiting for her, could not threaten her at all. There were no shadows of fear on her smiling face. She kept herself busy in extending what help she could to all of her fellow prisoners. She would talk cheerfully at length with every one beside her, always mumbling within her lips 'Nam..... Nam ..... Nam.....'

"I was quite surprised at the greatness of the Japanese woman.

"One day, at noon, I visited the cell for women to distribute bread and water among them as usual. All of them were sighing deep sighs of despair, and squatting on the floor so helplessly as if they were soon dying. But the wonderful Japanese woman sat erect in the centre of the room mumbling 'Nam, Nam, Nam,' as usual, and now and then looking around her as if she wanted to give some kind words to her unfortunate sisters. I addressed her for the first time, saying 'Good day, Madam.'

"And I told her that it was gradually getting warmer, and the life in the jail was becoming less unbearable. I distributed bread and water among the prisoners as I talked with the woman.

"She answered me in poor Russian repeating many times that she was thankful for the mercy of Buddha Amida who did not forget to feed her even in the jail. 'Thank you, reverend Sir. Thank you, reverend Sir!' she repeated many times.

A Solitary Flower Blooming in Prison

"Those words of thanks in half-intelligible Russian tongue entirely captivated my mind. I felt as if I had been enveloped by some superhuman influence radiating from her body. I even doubted if she had been sent by God to the prison to comfort the others.

"I called on the chief jailor, and asked him if he knew the name of the Japanese woman. He told me that she was known only by her Russian name of Ofskaya, which had been given her by her neighbours after her arrival at Nikolaevsk. It is always the case with Japanese and Chinese people to be called by their Russian names after they have become well asquainted with their Russian neighbors. I made up my mind to have a talk with Ofskaya about her religious faith.

"The chance to satisfy my wishes came much earlier than I expected. One day at the end of April, the chief jailor told me that I could talk with Ofskaya at leisure in his sitting room warmed with a stove, because it was his birthday.

"The chief jailor was an ex-sergeant of the Red Army, but a good Christian. And, hearing my story of Ofskaya, whom I took for a Christian saint reborn in her body, he was good enough to arrange for me an interview with her.

"In the sitting room of the chief jailor, there were four of us in all,—Ofskaya, the jailor, myself, and a Japanese interpretor named Konosuke Suzuki. Tears rolled down her cheeks when she was placed in a seat near the stove and given a cup of hot tea, for the first time since she was put to jail.

"How thankful I am, O, merciful Buddha Amida!' she said in a trembling voice, 'but, I fear—I fear I cannot enjoy my tea, when my fellow prisoners are shivering in the cold cell.' And she repeated 'Nam—nam—nam' many times within her lips, as if she were asking for the permission of her fellow prisoners.

"The chief jailor sipped hot tea from his cup, and said:—'Ofskaya, I see you are always in a cheerful frame of mind. But, don't you think it very hard to have to lead a miserable life in jail, after your husband and many of your countrymen were killed on the streets?'

"All the Russian people are friendly over their cups of tea. They see no longer any difference in their positions and ranks. The chief jailor forgot that he was an official and Ofskaya a prisoner in his charge, and he addressed her in a friendly tone of voice.

Ofskaya:—

"'On the contrary, I see nothing hard in my present life. When I recall to my mind the terrible scene of the fight, during which the Japanese Consulate was set on fire by a shell from the Red troops, and a large number of Japanese residents, including myself, were at a loss where to go, it makes my hair stand on end. At present, I am only too glad I was spared by the all devouring shells.'

Interpreter Suzuki:—

"'I feel I see the terrible sight before my very eye at this moment. I was fighting at the crossroads with a number of Japanese soldiers, when one of the poor soldiers was knocked down by a fragment of a bursting shell. He was mortally wounded, and died, sobbing and calling his mother's name. The sad scene is always vivid in my mental vision. The unfortunate young soldier must have seen with his failing eyes a vivid picture of his native place. Since the first day of his arrival at Nikolaevsk, he had been thinking of his poor old mother, and was eager to return to his native village as quickly as possible. It has been always in my mind what has become of the body of the poor young soldier who fell beside me on the Ravsky Street. Oh, the poor old mother of his! I curse Fate, who deprived the poor old woman of her beloved son. What he had done to die a useless death?'

"'Listen,' Mr. Suzuki went on, whose fluent Russian added a good deal to the value of his argument, which was worth hearing even if not spoken so eloquently. 'Do you think there is something for which we must fight each other? What was the use of the sanguinary fighting that took place during the several days following March 5? Do you know, what made us fight each other?' The chief jailor listened to Suzuki, but said nothing.

"I asked Ofskaya, 'Don't you think it hard to find yourself in the Hell produced by the folly of men. I can hardly understand how is it that you seem to have no trouble with your present miserable life. A priest as I am, I have never experienced a peaceful day since I was arrested by the Red troops.'

"'Oh,' said Ofskaya as her face gleamed with a brighter expression than usual, 'is it the point you are unable to see? It is very simple. I have some thing to rely on. It is the unshakable peace of mind—the natural outcome of my faith in merciful Buddha. I believe in the promise of the Buddha that he will always take care of my humble self, and be always with me, no matter where I go. And this belief in the promise of the Buddha has relieved me of any and every trouble of mind. In fact, I am incapable of worrying myself.'

"'Excuse me, Ofskaya,' I said, 'but, what you say is nothing new to me. I am, as you know, a priest. Our God also promised that he would always take care of us. And I believed in the promise. But my personal experience in the prison house has entirely upset my faith. Sanguinary massacres of men and women, and the cruelties unimaginable, which have taken place before my very eye, have shaken my faith. And now I think that it is an illusion to believe in the power of faith and prayer. How many of my prayers after peace between man and man went up to Heaven to no purpose? Are you not tempted to curse God and Buddha after you have seen such cruelties and miseries? As for myself, I curse even the very fact that I was born.'

"Ofskaya—'I know nothing about questions of faith and prayer. I know only that every incident in this life is the outcome of our Karma in our former existence. And I have heard only of the boundless mercy of the Buddha. I only believe in the teachings of the high Buddhist priests of old days. All the horrible incidents since February and March last have nearly knocked me out of my faith. I wept. I worried myself. I burnt myself with the flame of wrath. Sometimes I almost lost the peace of mind..... But all such troubles of mind were merely my own creations. All the while Buddha abided with me and his mercy never changed!'

"Mikhaelov—'Many a time I announced before my parishioners that I had unshakable faith in Christ. But I have found that there was something wrong in my faith. I see that I stood before our God in spite of my imperfect faith in Him. The terrible experiences to which I have recently been exposed have led me to the sad conclusion that I have been offering prayers for nothing. I even think that I have been deceived by God. I am really inclined to have a quarrel with Him.'

"Ofskaya—'Oh, pray do not utter such horrible words! And please do not take my words amiss. I should think that it is your selfish interpretation of the promise and love of God that is shaking your faith. It seems to me that you think man is entitled to a happier life than that we are leading here. Can you not change your point of view, and think that you have been too fortunate and happy in the past, when you are naturally destined to lead such a life as at present? It seems to me that you regard a lucky and happy life the regular course of human life, and the

hard and unfortunate life a calamity given man unexpectedly. But I think you are mistaken. Man is destined to lead a hard life, to go through hardships and difficulties. A happy life is an exceptional phenomenon visiting man by chance. You are certainly cursing your present life. It is because you think the happy life you had been experiencing for dozens of years in the past up to your arrest as a matter of course. Do you not think there is a mistake in this point of your opinion? Up to February last, you had been spending a happy life with your wife and children. You sat at your table with your beloved wife and dutiful sons and daughters. But you do not know that it was your God that enabled you to enjoy your meals with your family. The word Unhappy is the product of man's ignorance of his real fate. It is your selfishness and indulgence that make you utter such words as Unhappy. You must remember that even a small piece of bread will not given to you but for the mercy of God or Buddha.'

"Mikhaelov—'Beg your pardon, Ofskaya, but I think it is just what a man in distress does to forget his misery. He would try to find consolation in finding another in more miserable conditions than he is in. I myself often tried to comfort myself by remembering the hardships, which Christian saints and martyrs of ancient days went through. I did not remember God, because I had something to thank Him for. But, I contrived to utter *Oh God be praised!* in order to remember Him. It sometimes happened that the mere repetition of these fruitless words produced in me a feeling of thankfulness toward God,—but I did not know what for. For some time past, I have been tortured by such hollow faith of myself.—Now, just think how could I praise God, who has subjected me to such miseries as I am experiencing here. How could I be faithful to Him? Just tell me how could I, Ofskaya?'

"Ofskaya—'Alas, you are mistaken about a small point. You said just now that you have no feeling to thank God, that you do not know what to thank God for. But we Buddhists need not such grateful feeling towards our merciful Buddha. I think that the teaching of Christ doest not differ from that of Buddha in this respect. Most people want to understand the teaching before they believe in it. But the real case is always just the reverse. We have to believe in the teaching first, and then we come to understand it. What we need is our faith in the teaching of the almighty one. It is not necessary to '*realize that you are saved.*' It is the work of your Karma that enables to think that you are saved. Without the work of good Karma, you can neither feel, nor thank for, the mercy of God or Buddha. We, Buddhists, however, need not be glad. Buddha saves us as we are, whether grateful or not.'

Shinran Reborn in Woman's Body

"Ofskaya continuing, 'Mr. Mikhaelov, do you not think that it is the mercy of God that he

has thus subjected you to such apparent miseries? For we have realised by our hard experiences of late how unreliable is the power of man, and how large and profound the mercy of the almighty one. Mr. Mikhaelov, I only believe in the great hand of relief extended by Buddha. I have no doubt as to the relief of merciful Buddha. I believe in the next world.'

"'Oh, Ofskaya, can you believe in the next world?'

"Ofskaya, 'If you cannot believe in the next world, your faith is not a healthy one. Our body of fresh and blood is nothing but the means of paying our debts of Karma. I am waiting for the arrival of the day, when I can settle all my accounts with my past Karma. The longer I live in this world, the greater will be the difficulties I have to go through. When I think of the day when I can settle all my accounts with my Karma, I feel my heart stir with sweet satisfaction. To carry on my life while waiting for the day of my departure from this world, is so pleasant for me that even the prison house appears to me to be full of the mercy of Buddha. I am very glad to think that I am nearing my life's end step by step. Up to a few years ago, I had been laughing at the idea of relying on the next world. At present, however, I have at least some knowledge of the profound meaning implied by the words *the next world*. They, I mean the Red Troops, were destined to kill our friends in the recent disturbance, while we are here to fulfill our duty of being killed. Oh, let us relieve our mind of transient phenomena embodied in the recent struggles between man and man. We say *enemy*. And we say *comrades*. But enemies and comrades are but the passing shadows of men while in this changing world. Do you think that tears shed over the misfortune of our fellow people may pass away for nothing? Do you think that the precious tears shed over pains inflicted on good people may dry up for nothing. I do not think so. Our tears honestly shed over the sad fate of man must be amply made good for in some places outside this world. Such place where every wrong is retribute and every good action is always given justice is the Next World.'

"Mikhaelov—'I see something noble in your discourse!'

"Ofskaya—'I have never cursed the recent troubles here. And there is no knowing when I may be exposed to a cruel death or some outrages in the near future. But all these things are no menace to me. Let me only repeat the holy name of Buddha Amida. Nam—Nam—Nam. Mr. Mikhaelov, I think I can alike bless those who kill others and who are killed by others. Did not Christ say that we should love our enemy. You must first understand the relation between your past Karma and this transient world of man. Then you will be able to bless your enemies as well as your friends. I do not mind what tortures I may suffer here, and what hardship I must go through in the prison house. In fact, I see nothing of tortures and sufferings!'

"I could not help exclaiming: 'Wonderful woman! You have saved my soul.'

"In fact some of the difficult problems which had been tormenting for some days in the past were practically solved by this young Japanese woman.'

"The chief jailor, Mr. Suzuki, Ofskaya and I talked on for some hours, during which I saw with my mental eye the figure of Saint Shinran, the founder of the Shinshu Sect, preaching his teaching under a cherry tree in bloom, or poring upon the holy sutra in his temple in some quiet corner of Japan. I also pictured to my mind the peaceful natives of Japan and could not help entertaining a warm yearning towards them.

"We closed the very impressive tea party towards the evening, when the setting sun lit on the face of the chief jailor, and threw his shadow on the white washed wooden wall of his room. And Ofskaya returned to her cold and gloomy cell. As her slender form vanished from my sight, I heard the door of the jail close behind her back with a bang, vibrating the chilly air of the prison ground. For some minutes, I stood motionless, with my mind full of her deep faith in Buddha.

"At the beginning of May, a report was received that a powerfull detachment of the Japanese army landed at Dekastre for the rescue of Japanese prisoners. The Red troops were much perplexed, and after a deliberate study of the situation, the leaders of the Red Troops decided to kill all the prisoners, and set the city of Nikolaevsk on fire.

"Ofskaya continued to give kind words to her fellow prisoners, and kept saying 'Nam ..... Nam.....' To me she appeared a perfect follower of Buddha. Once when I passed before the door of her cell, she addressed me talking through a little hole in the door:—'Now, Mr. Mikhaelov, do not think that I am asking for the help of Buddha. *I am praising Buddha because I am already saved.*'

"These words of Ofskaya were the last I heard from her lips. On the evening of May 24, the poor prisoners were called out by the jailors one by one, and was put to death in the woods before the Consulate. Probably she was met by merciful Buddha the moment she left this world, and was reborn in the Blessed Land."

Here ends the letter of Mr. Andreif to Mr. Shimanaka. The sanguinary incident at Nikolaevsk, in which hundreds of Japanese soldiers and residents were put to death in the most horrible way imaginable, will be long remembered by our countrymen.

Those poor men and women had to lead a miserable life in the prison house of that Russian city for more than two months, dreaming all the while dreams of their respective native villages, parents, brothers and friends. Their only hope was in the arrival of a rescue force. "We shall be saved. The rescue force will soon be here," said most of them to themselves by way of comforting themselves. They also believed in the power of charms of various Shrines, including the Great Shrine of Ise.

But when the day of their end came on May 24, and they saw their fellow prisoners put to death one by one, their faith in the power of charms immediately vanished. They tore their charms into pieces the moment they were pulled out to the place of their execution. The soldiers of the rescue force did their best to reach Nikolaevsk in time. But when they entered the city, they saw none of the Japanese prisoners alive, and they shed tears over their mutilated bodies. They wept when they entered the prison house in which many Japanese soldiers and residents had lived for the preceding two months and saw the floor of the cell strewn with torn off charms, and were impressed with the weakness of human mind.

Now just think how great and firm must be one's faith not to be shaken in such miserable atmosphere and environment. The young wife of a laundryman from Kyushu remained firm in her faith, putting even the threat of Death at naught. Her belief in the promise of Buddha had made her entirely incapable of worrying herself about worldly matters. This young woman of poor education, who braved the most cruel death with the power of her faith is a magnificent example to follow for all followers of Buddha. When I think of the wonderful woman, I am almost inclined to believe that she was the founder of the Jodo Shinshu reborn.

THE MOUNTAIN DWELLER

On the high white mountain He Lives,

The Saints told me of Him ;

I have roamed all over the hills,

But I have not seen Him.

With my head bent down, I began descending,

I faltered and fell on the rocks, I swooned away

I fell asleep on the Knee of Him who, they say,

lives on the High White Mountain,—

I have roamed all over the hills

But I have not seen Him.

PURAN SINGH.

BUDDHISM AS A CULT IN MODERN GERMANY

(From a Berlin Correspondent)

In its philosophical, theoretical aspects, Buddhism appeared comparatively early in modern Germany. Some father it on Schopenhauer, but this is a mistake; the great German philosopher, it is true, insisted on calling himself a Buddhist, but he too often confused Buddhism with Brahmism, an error hardly astonishing in view of the state of research at that time. It was with the foundation of the "Paligesellschaft" that the basis for serious scientific research into the question was laid, and that German savants began to interest themselves in Buddhism. Today there are in Germany many first class Buddhologists and students of Pali, who, in common with their English colleagues, have gradually evolved out of a mass of intricate material an important and exact body of knowledge. One of the chief exponents of this kind is Hermann Oldenberg, whose "Life and Community of Buddha" and posthumously published selection of speeches of Buddha attracted an attention by no means confined to the scientific world.

This kind of Buddhist research is, however, not the subject of this article, the purpose of which is to describe Buddhism as it is practised and lived in our time in Germany.

Modern European Buddhist Monks

There are at the present time a number of people in Germany who seriously contemplate going to countries such as Ceylon, Siam and Burma, where Buddhism reigns in its primitive austeritry, and there becoming Buddhist monks. Already before the war there was a Buddhist colony in Europe; this was on the island of Capri, and its members were mostly Germans. Another German Buddhist monastical community had formed itself in Ceylon. Thera Nyanatiloka was their recognised leader. He was a distinguished translator and commentator of the Pali texts, wrote an excellent Pali grammar for the use of German students and was the first to publish a full German translation of the great Buddhist work "The Querries of King Milinda." Of this work, worthy to rank among the great literary achievements of the world only the first, older part, had up till then been translated under the title of "The Querries of King Menandros" (Milinda is an Indian form of Menandros), by F. O. Schrader, whose introduction is specially valuable.

During the world war, Nyanatiloka was dragged as internee to Honolulu, Australia, Hawaii, Siam, Japan and eventually China; in Hankow prison he finished the monumental task of translating Buddha's speeches out of the Anguttara-Nikaya, an achievement worthy of the best traditions of German thoroughness and pertinacity. The pub-

lishing house of Piper had already issued R. F. Neumann's translation of the speeches of the Middle Period which was extraordinarily interesting for its literary quality, and during the world war, another book appeared "Buddha's Teaching" which ran through edition after edition, a most unusual fate for a serious and indeed heavy work of this kind. Its author was Dr. Georg Grimm, whom some, not altogether without reason, have compared to Schopenhauer.

Dr. Grimm gathered round him a community of German Buddhists of which he is still the leader and which, though not very numerous, comprises in its membership some Germans living abroad. The members of the community endeavour to lead a religious life after the precepts of Buddha. The center of this group is Munich.

The Berlin Community

The only city that can boast two Buddhist congregations and one Buddhist building, is Berlin. This building, known as the "Buddha House" is at Frohnau, which may be reached from the Stettiner Bahnhof, one of Berlin's leading railway stations, in about half an hour.

Its founder is Dr. Paul Dahlke, who lived many years in Ceylon and in Burma, is by profession a homeopathic physician, by inclination a Pali student of great merit, and has published several books, of which the most important are "Buddhism as a World Concept" and "Buddhism as a Religion and Ethical System." This last work has also appeared in London in English and is well known in the Buddhist monasteries in Ceylon, Siam and Burma.

The Buddha House was originally to have been erected on a much larger scale on the Island of Sylt in the North Sea; and Dr. Dahlke still hopes to be able to build there a more secluded place of retreat, a kind of Buddhist monastery. As it stands today, the Buddha House was built three years ago at Frohnau, and is one of the sights of Berlin, though only few visitors to the German capital are aware of.

The Frohnau Buddha House

Its style speaks eloquently of the architectural gifts of its founder. It has several stories, is built in dark yellow stone, this being the Buddhist sacred colour, and stands on a hillock rising out of a considerable piece of private ground. The curved tiled roofs convey an Asiatic impression which, on nearer approach, is enhanced by the decorative detail. From afar the building gives a suggestion of peace and repose, as one climbs the steep path from the roadway, a path of stone flags, with eight interruptions, symbolising the holy path of Buddha with its eight folds. The aspect towards Frohnau reminds one distinctly of a Japanese landscape, with terraces, wrought iron lamps, small patches of turf, and little decorative walls. The other side of the house is in Indian style, after the fashion of an Indian hill monastery so far as the courtyard is concerned, while at

its side there rises the heavy curved roof of a Chinese pagoda, the hall of assembly.

This hall seats about a hundred, and boasts of a fine Buddha relief between tables of stone bearing inscriptions out of the Palikanon.

Behind the building, in the undulating park, speckled with those firtrees that are so prominent a feature of the surroundings of Berlin, two places of meditation have been provided, one of them surrounded by a sheltering wall.

Interior Decoration

The interior of the Buddha House is equipped with central heating, ample water supply and every modern appliance. On the stone floors of halls and passages as well as the common rooms, carpets and rugs are laid. On the walls, pictures and statuary, rare examples of Buddhist art from India, China and Japan. A head of Buddha, which Dr. Dahlke brought back to Germany from some ancient decrepit temple in Burma, is particularly impressive in its sober but delicate beauty. Whereon may be incidentally remarked that the taking away of images of Buddha from Burma is not reckoned theft provided the purpose be one of worship.

The library is a unique feature of the institution; it is the most complete Buddhist library in Germany and one of the most complete in Europe. It contains the original Pali texts together with their translations into various European languages, also a number of rare works on Buddhist art and a file of all known Buddhist periodical publications, including those appearing in the monasteries in Japan and Ceylon.

The Purpose of the Buddha House

The Buddha House is meant not only as a place of meditation and retreat, but as the center of the Buddhist movement in the West. There any one wishing to do so may retire and study the precepts of Buddhism, whereby he must however live according to the Master's five "silas" or commandments: not to kill, not to steal, not to live for the lusts of the flesh, not to lie and not to drink intoxicating liquors.

Distinguished Buddhists from the Orient, notably from Japan, are frequent guests there, and it is also a fruitful meeting place for German and foreign Buddhologists.

The fees are accommodated to the means of the individual visitor, who may use the library freely and also take a course in Pali in order to fit himself to study the texts in the original. Each guest has his own room, which no one else may enter, thus ensuring opportunity for stringent concentration. The food provided is strictly vegetarian, dieted according to scientific principles.

Apart from these temporary guests, the Buddha House also takes in permanent dwellers, whose desire it is to live the rest of their lives according to the precepts of Buddha.

Once a month, on the day of full moon, the group of Bud-

dhists gathered round Dr. Dahlke, with any friends or strangers interested, come together at Frohnau in order to celebrate the "Uposatha" by hearing readings and exhortations.

Other European Buddhist Communities

There is in Berlin another Buddhist group, calling itself the "Community around Buddha," the leader of which is a Berlin banker known through his Buddhist lectures, Dr. Georg Steincke.

Such communities also exist in England, and it is hoped that a big Buddhist monastery will soon be erected on the southern outskirts of London.

In the United States they occur particularly in the Western States, where the adepts are mostly Japanese priests and savants who conduct an active proselytising campaign.

But Germany remains so far the only Western country in which Buddhism has made a real impression on current thought and where it has achieved any measure of practical success.

SPRINGTIME

On the fringe of the woods
Slow moving herds,
In the air all around
The voices of birds!
The sun in the Heavens
Gleams gold on the lea,
And someone is calling,
Calling to me!

* * *

Into the woodlands
Stealing away,
To the music of laughter
Merry and gay,
The whole world is singing
Wildly and free,
For Springtime is calling
Calling to me!

LELAND J. BERRY.

NOTES

Departure of Prof. Levi

Prof. Sylvain Levi, Director of the Franco-Japanese Institute, and his wife left Tokyo on May 28 for Paris, where he will take up his former duties of professor in the College of France. Prof. Levi has been in Tokyo for nearly two years, engaged in studies of Buddhism. His presence has been a great stimulus to Japanese students of Buddhism, he being looked up to by them as a beacon light showing the way to be followed in their voyage of researches. He will be keenly missed by them. High tributes have been paid to him on the eve of his departure. One of them was that he was elected to the Imperial Academy and another that the May issue of the *Gendai Bukkyo*, the most important Buddhist magazine published in Japan, was made a special number in his honour. In it are published articles by Dr. J. Takakusu, Dr. M. Nagai and several other prominent writers, dealing with the life and work of the great French savant.

In looking back over his residence in Tokyo, Professor Levi said to a representative of the *Japan Advertiser* that he had had a most profitable time and was only leaving because it was necessary to get back to his work at the College of France.

"I sincerely hope that I will be able to come back to Japan in the future," he declared. "I visited Japan twice before coming here this time, once in 1898 and again in 1923, but neither of those visits was so pleasant as this one. It is possible that I will be able to return in two years or so. I certainly hope so."

The most important piece of work with which he has been connected during his stay here, in Professor Levi's opinion, is the preparation of the Hobogirin, an encyclopedia of Buddhism which is being written under the direction of scholars at the Institute and under the patronage of the Imperial Academy. The first volume, covering the letter A and half of the letter B is now ready for the press and will be published within a month. Succeeding volumes will be brought out as soon as they are ready.

"I think that I should be very much pleased with the work of the Institute," Professor Levi said. "I do not mean this in a personal sense because whatever has been done has been done through the co-operation of all the members and many Japanese. We have been living here like a family and because we have been so cordial have been able to do a great deal.

"I take my election to the Imperial Academy as a compliment to the Franco-Japanese Institute more than to myself."

Professor Levi was extremely modest when talking about this but under stress of questioning admitted that there have been only two other foreigners elected to the organization. These are Sir Charles Eliot, former British Ambassador to Japan, and Dr. Boissanade, the French authority

who assisted in the early codification of Japan's laws.

"Another piece of work which the Institute has done recently and about which I am very pleased was the translation of Genchi Kato's book on Shinto," Professor Levi continued. "This will be published in France in the near future and should be a valuable addition to literature on the subject. The book was written in English and the translation into French was undertaken with reference to the original sources as much as possible."

Be Kind to Animals Week

Thanks to the tireless efforts put forth by the Nihon Jindo Kai or Japan Humane Society, the citizens of Tokyo were given an object lesson in right treatment of animals during the last week of May. During the week, which was called "Be Kind to Animals Week," every conceivable measure was taken by the members and friends of the association to show to the general public that to treat animals with more kindness was not only right but profitable. The most spectacular was a parade of 200 cart-horses through some of the principal streets. It was the first of the kind to be held in this country and attracted great attention of the public to the condition of work-horses. Prizes were given to exemplary drivers, who were found to have treated their horses with kindness.

For inception and success this laudable enterprise owed practically all to Mrs. Charles Burnett, wife of the military attache of the American Embassy here. A lady of fine culture and delicate sentiment, she has toiled long and steadfastly to make the lot of domestic animals easier, taking care of deserted dogs and cats, remonstrating with people found to be ill treating dumb friends of men, urging the police to do more for their protection. In fact she may be said to be the veritable and living Kwannon (Goddess of Mercy) to animals and our deep-felt thanks are due to her for all she has done. All the while highly appreciating her good work, we sincerely hope that somebody will come out from among our own countrymen to take her work and relieve her. It is a disgrace to leave such work in the hand of a foreigner. Buddhists should especially rouse themselves to take it up in earnest, as it is only proper for them to do so. For was not be kind to animals one of the things the Buddha most emphatically taught them?

American Opinion Veering in Favour of Japan

Though there are of course exceptions, the Japanese as a whole are great admirers of America and firm believers in her sense of justice. The descendants of people of strong faith, to whom injustice was more intolerable than death, the Americans can not but be upholders of justice. Accordingly, with regard to the vexatious question of Japanese immigration, though the American legislators were by force of circumstance obliged to adopt a law inimical to Japan, which all

fair-minded men must admit is at variance with the principle of humanity and the spirit of Christian love, the Americans will repeal it sooner or later. Such has been the belief of a great majority of the Japanese people. To judge from recent representative opinion given expression to on that side of the Pacific, it seems that their belief is well justified. Among others, we learn to our pleasure that the *Chicago Tribune*, a paper which was formerly a defender of absolute exclusion, in an editorial recently urged the granting to Japan of a yearly quota on the same terms as other admitted nations, the burden of the article being U. S. should do "the just and courteous thing." We also learn that Dr. Nicholas Murray Butler, President of Columbia University, speaking in the capacity of the president of the Carnegie International Peace Foundation in its annual meeting held in Washington on May 10, suggested that the quota privilege be extended to the Japanese immigrants.

From the standpoint of a pacifist, Dr. Bulter upheld the spirit that prompted America to propose anti-war pacts, and lastly he advocated the prompt repealing of the anti-Japanese immigration measures, declaring:

"I wonder if you have ever stopped to consider the enormous good that can be accomplished for the American-Japanese friendship, by making a slight alteration in the existing immigration law. It is not at all difficult to remove the only shadow upon the minds of the Japanese people in their disposition toward us.

"In other words, we have nothing to lose but everything to gain, that is to say allowing the entry of the Japanese on the quota basis will not only mitigate their injured pride, but will occasion no actual increase of the Japanese settlers.

"Granting that the quota privilege is extended to the Japanese, the actual number to be admitted annually will hardly exceed 100. Are not the Japanese, who are the champions of every constructive international movement, entitled to at least this much consideration?"

Let us hope that such opinion as above quoted will ultimately win the day.

American Expert to Study Oriental Gardens

While Japan continues eagerly to learn and adopt Western civilization and culture, the West has lately turned round to the East to study its philosophy, religion, art and so forth to find new wisdom, mend shortcomings which undoubtedly exist in their way of living and create a higher and nobler civilization. In this way the best in the East will ultimately be blended with the best in the West and mankind will come to live a happier and better life. In this connection, the following information taken from the *Osaka Mainichi* is very interesting:

Prof. B. L. Wood, professor of landscape gardening in the State University of Iowa and one of the acknowledged authorities in this branch of science, together with 20 students under him will come to these shores in July,

expressly for the purpose of studying the Oriental, particularly Japanese, landscape gardening.

The foregoing information has been made public by Dr. Keiji Uehara, president of the Japan Landscape Gardening Society, who has recently received a letter from Prof. Wood to that effect.

Of late the intrinsic value of the exquisite beauty of the Japanese landscape gardening has come to receive just recognition in Europe and America. The peculiar classical charm the Japanese landscape garden has upon aesthetic minds is somewhat similar to the appeal which Japanese plays and literature makes to them.

They are not blind to the unmistakable influence of Buddhism which has had a great deal to do with developing Japanese gardens. In fact, they are devoting considerable attention to this point. Naturally, Prof. Wood and his party will primarily concentrate their attention on this.

Reaching Yokohama early in July the party will pass through to China, Chosen and the South Sea islands, where they will endeavour to learn what the landscape gardens in those countries have to teach them.

Coming back to Japan early in September, the party will see something of Japanese gardens in and around Kyoto, Nara and Tokyo. Especially, the gardens at the Tenryuji, Seihoji, Ryuanji, Taitokuji, Kinkakuji, Ginkakuji and several others in and near Kyoto ought to interest them. Dr. Uehara remarked:

"Brief as their stay will be in Japan,—about two weeks, the professor and his understudies, will accomplish much, inasmuch as they are trained specialists. In spite of the fact that Japanese landscape gardens have become deservedly popular in Europe and America, this is the first time that a university professor will ever have made a trip in company with his understudies.

"As far as the Japan Landscape Gardening Society, with which I am connected, is concerned, we intend to offer them such courtesy and aid as we can, by holding receptions, lecture meetings, etc., so that the Japanese landscape gardens will receive enhanced publicity."

Flower Festival in Seoul

It is pleasant to note that the celebration of the birthday anniversary of the Buddha is growing in popularity year after year in this country. In Tokyo, as reported in the last issue of this magazine, the flower festival was observed this year with greater enthusiasm and in a larger scale than in any preceding year. Likewise the memorable day was observed in Kyoto, Osaka and other great cities with much rejoicing and success. In the capital of Korea, as reported by the *Seoul Press*, May 27 being the Buddha's birthday according to the lunar calendar, a great event took place there in celebration of the occasion. A formal ceremony was held in Shochudan at 3 p.m. in the presence of General Yamanashi, Governor-General, and a banquet was given at the Keijo Hotel at 6 p.m., some 200 representative citizens being present. Various enter-

tainments were arranged for, such as floral processions and the free serving of tea to the public.

Mr. Hong Sung Kyun, Chief of the Religious Affairs Section of the Government-General, gave the *Seoul Press* information in this connection that from of old the birthday of Gautama had been observed very generally by the Korean people, and though Buddhism had suffered a set-back during the Yi Dynasty for about 500 years, owing to the oppressive policy pursued by the Government, the people continued faithfully to observe the occasion demonstrating how great was the contribution of Buddhism to Oriental civilization, and how dear it was to the people. Although at first blush it seemed strange that Buddhism flourished in the past when it was banned, and was declining at the present time when its propagation was open and free it was not really so, for it was but the inevitable result of the times, though not quite a desirable one. It could not, however, be said that Buddhism had already outlived its use, on the contrary it had its own merit and beauty. And it was hoped that Buddhism would long continue to be a source of moral happiness and inspiration to the masses, and in this sense the faithful observance of the natal day of Gautama, founder of the religion, could only be said to be quite a desirable thing.

Buddhism in Korea

Mention was made in one of the recent issues of this magazine with regard to signs of revival of Buddhism to be seen in Korea of late. Among other things it was noticed that a Buddhist College established in Seoul by the joint efforts of the thirty-one great monasteries would soon be opened. We now learn that the college, the first to be established in Korea, was opened in May. The new institution is situated at Suichido within the Small East Gate and has been founded and will be maintained by the Korean Buddhist Central Board. Mr. Song Chong Hurn has been appointed President. A student will be sent to the College by each of the 31 principal monasteries throughout the peninsula and in addition five other students are to matriculate for the new term. The required standard of scholarship for these students is that corresponding to the graduation from a higher common school.

National Wealth of Japan

The Bureau of Statistics has just published the result of investigation it has been making concerning the national wealth of Japan. According to it, the national weath of Japan at the end of 1924 totalled 1,023 hundred million yen or 1723 yen per capita. The more important items constituting it and their values were:

	10,000 yen
Land	3,324,738
Mines	352,322
Seas, lakes, rivers and harbours	515,860
Forests	174,767
Buildings	1,632,721
Furniture and household effects	968,401
Industrial plants	198,720

Railways	354,421
Agricultural products	331,042
Industrial products	231,116
Coins and species	182,382
Government properties	648,388

As compared with similar returns made public in 1919 and 1913, which put the total national weath of Japan at 86,077,070,000 yen or 1,520 yen per capita and 32,043,130,000 yen or 606 yen per capita respectively, the latest figures available show that the Japanese have grown very much richer. They are still poor when they are set against some of the Western nations as the following figures show:

	Year	*Million yen*	*Per capita yen*
U. S. A.	1925	762,356	6,607
England	1925	236,330	5,249
France	1925	103,520	2,549
Germany	1922	71,614	1,154
Italy	1925	44,728	1,117
Australia	1922	19,436	3,450

In connection with the subject just dealt with it may be interesting to note that deposits by the common man in Japan in the postal savings banks have been growing by leaps and bounds of late. The resort of the laborer and housewife, the small trader and low-salaried professional classes to this form of investment has now pushed the deposits to ¥1,610,000,000.

There are now 35,000,000 persons, or nearly half the population of the Empire, who are holders of investments in postal savings, while the amounts invested have climbed ¥450,000,000 during the last year. Soldiers, painters, priests, low-paid teachers, kuruma runners, and men in every common walk of life have invested money here.

The sum of money enters the general funds of the government deposit bureau and is distributed among the following types of investments. The figures show the amounts which the bureau has placed in the different types.

State loans	¥416,572,000
Local Government loans	315,088,000
Hypothec Bank debentures	271,028,000
Industrial Bank debentures	51,839,000
Other debentures	11,064,000
China Companies' debentures	25,604,000
English pound loans	35,908,000
American free loans	2,026,000
Advances	438,414,000
Deposits abroad	50,884,000
Deposits at home	345,819,000
Deposits Bureau expense	73,831,000

TIT-BITS IN THE BUDDHIST WORLD

An assistant professor of Oriental Studies in the University of Leningrad is reported to have arrived in Japan on April 20 to study Japanese Buddhism. He will stay in this country for about six months, visiting headquarters of different sects.

* * * *

A Polish student sent by the Government of Poland has arrived in Japan to study Buddhism at the Imperial University of Kyoto.

* * * *

A tomb-stone in memory of the late Dr. Daito Shimaji has been erected by his friends and disciples at a quiet place on Higashiyama Hill, Kyoto. A ceremony of laying his ashes at rest under the stone will be held on July 4, the first anniversary of his death.

* * * *

The priests of the Sojiji Temple at Tsurumi near Yokohama have decided to establish an electric crematorium outside of the town of Kawasaki at the cost of 150,000 yen. One of the principal objects the priests have in view in undertaking the enterprise is to help the poor by cremating the dead bodies of those closely related to them and conducting funeral service for them at the minimum cost.

* * * *

The Soto Sect has established a mission station on Molokai, one of the Hawaiian Islands. The Rev. Hozui Nakayama is in charge of the institute.

The Rev. Kogen Hirahara and some other priests of the Higashi Honganji Temple of Kyoto have organized a society called Kokoku Doshi Kai for the purpose of fighting radical ideas by means of Buddhist teachings. The society will have the cooperation of the Federation of Buddhist Associations.

* * * *

A hot discussion is reported to have recently taken place at the headquarters at Isshinden, Miye Prefecture, of the Takada branch of the Shin Sect whether or not vegetarianism should be adhered to on the occasion of the installation of the Lord Abbot. When votes were taken, those advocating vegetarianism were found to be in the minority. Accordingly it was publicly recognized by the temple authorities that hereafter there should be no objection to priests taking animal food on such occcasions.

* * * *

The Y. M. B. A. of the Keio University has made arrangements to hold a lecture meeting on every Saturday afternoon in the compound of the university.

* * * *

In commemoration of the enthronement of the Emperor in autumn, this year, the Bukkyo Gokokudan, a patriotic association of Buddhists, has decided to establish a dispensary at Surugadaishita, Kanda, Tokyo.

* * * *

Due to the adjustment of city-lots now being carried out in Tokyo, 416 temples and 91,966 graves have been removed to suburbs.

* * * *

An association of ladies of upper classes, who are Buddhist believers and used to meet from time to time under the leadership of the late Baroness Kujo, has been named Muiu Kai. Hereafter they will regulary meet once every month on the third Wednesday at the Josui Kaikan, Kanda.

* * * *

A summer class for teachers of Buddhist Sunday Schools will be held in the compound of the Nishi Hongwanji Temple, Kyoto, commencing on July 13.

* * * *

The *Seoul Press* of May 25 publishes a report that a woman named Kim Yung Syen, of Ryuanri, Kojo District, South Keisho, Korea, while at work on her field on Mt. Bosen, struck something hard, and loosening the ground around was greatly surprised to find a shrine made of pure silver 6 *sun* high by 7 *sun* 7 *bu* wide containing a gold image of Buddha measuring 2 *sun* 8 *bu* in height. She learned from a priest to whom she betook herself for that purpose the shrine bore an inscription showing it was made in September of the fifteenth year of Young Lak or five hundred and thirteen years ago while the image itself was apparently far older. Kim then took her find to Kojo Police Station, which, in turn, sent it to the Government-General for examination.

* * * *

The branch temple in Tokyo of the Nishi Hongwanji Temple of Kyoto will be rebuilt at a ground covering 30,000 *tsubo* at Osaki, suburb of Tokyo. It formerly stood at Tsukiji, but was destroyed by the great quake-fire. The ground whereon it will be rebuilt formerly belonged to Prince Shimazu, from whom it was bought for 1,800,000 yen.

* * * *

A wealthy man named Jihei Nishiyama of Kishiwada, a town near Osaka, has recently had his own funeral. He put himself into a coffin, and had the service solemnly performed by priests in the presence of his relatives and friends. His idea is that after the funeral he would come out into this world an entirely new man to work for public good.

* * * *

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